M 1663

Wednesday, August 27, 1969

Group II & III

New York

MR. NYLAND: So, all I have to do now is to imagine that there is a piano right here and I play. We're on familiar grounds and it's a very good—a very good thing because we have in the past, many times, on Friday, created an atmosphere; an atmosphere probably helped a little bit by music, but nevertheless it was brought about by different people - many of whom are here now. I didn't expect as many tonight. And I don't want to say that the apartment is too small. There are really too many people. And it's already very difficult when there is a fairly large group, when one wants to talk about Work and the application of it, and that then, in talking, someone might have a definite question about his own application, and he would like to ask it; and here is a large group, and perhaps he doesn't dare to ask it, or he gets lost in the shuffle. And what will we do about it?

Our attempt of having small groups a year ago was not quite right, because in order to have a small group and someone who leads it, one also

must be quite sure that that what is being said is really correct; otherwise it is of no help. If it happens to become a little bit of a general discussion, and theorizing, too much intellect is usually displayed and not enough emphasis on the necessity of Work; and then sometimes, Work was not entirely understood. So in stopping it, we created another kind of a problem. And to have now a group - and for the next five weeks, I hope, before I go to the coast - that this group could be like a résumé of Work. And that it actually as a series would be helpful to anyone to understand what is meant; and also if they did apply, and really made attempts to try to wake up - that is, to try to create something that could be Awake, that then when they might have questions - because there is always the fear that they are on the wrong road, and when you make a mistake, you loose a great deal of energy and time, quite uselessly; then the question is how to prevent it.

Of course we move, gradually, to the Barn - that there is no question that we don't want to stay in the city. And then when headquarters are now at Warwick, and we have Saturday and Sunday and sometimes during the week people come, it is really a central point where Work belongs now and where we talk about it. And I would advise those people who feel a little left out now, and where perhaps it might seem sometimes a little theoretical in order to explain relationships, so that you have more perspective of what is the meaning of Work, and what could it be in your life, that then they will have to become dependent, more and more, on the Barn, and coming there Saturday and Sunday, or either one or the other; and then have a

chance, together with physical work, to make contact with some of the older people, who then in their eyes could become leaders and function as a help. And it may be necessary to organize. Because we cannot expect too much from sitting at lunch - and when again, a large group sits there, and even at coffee when it is always a question of so many people and a few questioners sometimes, and of course, sometimes, my bad habit in wishing to talk - you might say, 'at one stretch' - without being interrupted so as not to break the thread of a thought; that then perhaps at the Barn we should create opportunities for smaller groups.

How to do this is not very easy, because the Barn primarily is an opportunity for physical work. And as physical work proceeds, with people who are similarly inclined, and where they - wanting to understand Work - try to understand it in a little different way from the intellectual or even an emotional approach. And therefore when one is physically engaged, it is not so right to disrupt it during the day. At the end of the day, for those who take movements, it's a little different, and also they do hear some music. But, the question still remains - who will answer your questions? Because questions there must be. And the greatest danger that I see in having such groups as this one continue for any length of time, is that we become a little too intellectual; and although we may talk about the necessity of the application, it is not easy to start applying it when you are here. And when afterwards - when you have gone home and you think about it, you may not recall exactly what is meant.

We could also arrange it a little differently in certain ways that if you do have any particular subject - that is, not specific question

which applies to you only, but a subject of a general nature which of course must apply to many - that then if somehow or other you could let me know, then we can talk about it. I'm so afraid to fall into traps which happen so often. What Gurdjieff understood very well during the period when Orage was here, and that when - at the time of '29 and '30 - he came back and looking at the different people who had attended some of the groups, and also who have--had had contact with him in previous years, that he then came to the conclusion that they were candidates for the mad house. And it is quite easy to understand what is meant by that.--(I wished you could come a little bit more in the door and close the door.)

When one is a candidate for the mad house it simply means that the brain is not functioning well enough and is not in balance. It is not a question of not having enough data; many times it is that there are too much--too many of them, all fighting for some kind of a place under the Sun. And there is no coherence among them, and one is as good as another; and in order to select out of a variety of influences you get mentally, that what is important for you, the only way by which you really can find out what is of value, is the application in your life. (Doorbell --I think we should stop opening that door and no further answering the buzzer.)

Let me deviate for a moment because the way I would like to arrange these meetings now for the next four weeks - you're all welcome. Because if one is serious about wanting to know about Work, I cannot close the door to that. I cannot divide myself. And my time also is required out in the country. And when I come here one day a week, now, it is

quite logical that at such an evening you would want to come.

How will you come? And what, of course, then, do you expect? And what is the caliber of the meeting? And how will we do - or allow - people who are new and who come for the first time, or the second, to what extent do they actually belong? What is it that they could get out of a meeting, like this, that they couldn't get by reading - or even by discussing the questions of Work with people who know a little bit about it and surely could advise them? I would like this group, of course, to be coherent enough so that they belong together. So that it is not a happy something - there is a Wednesday and let's go, and next Wednesday something else happens and you don't go. People either belong to this group - like is the custom for Group II, and it is not like Group III. At the same time new people will want to come and there has to be some way by which they could find out. I would suggest that if there are new people, that those who do come - come once, and then when they know they want to come back, they pledge themselves to come for at least a month.

This has something to do also with payment. When we have a large group like this and we take attendance, and then people come and pay $3 and need change, it makes it very inconvenient and almost impossible. And the attitude is not right, because this group is not like a theater where you come and pay as you go. You assist in paying for the maintenance of the ideas as they are at the present time organized. And this group is only a very small part of it. But when you want to come here, then you take part of a totality of ideas as we now are engaged in, and it is not

a payment of $3. You commit yourself - and I mean this, because I will try to eliminate those who are just curious - you commit yourself to at least one month. It's not entirely right even to say that. Naturally, a commitment - if you want to extract value out of ideas that you have to apply - are not going to be solved simply by one month's application. But for the time being it is easier and the only way you are reminded of it, is that you make a payment in full - and no more $3 at the door. As I say, a person who is new, can come in; but then from then on - either he belongs or he doesn't.

I do not like people to just come to this meeting when the emphasis of Work at the present time, is at the Barn. It is not - for me - something that I would like you to come and listen to me. My interest is quite different; and it is not flattered at all by having someone satisfy their curiosity. You must understand from these meetings that when we talk about Work, it has to do with what you are in your life. And curiosity is all right as an opening wedge, but it is not enough to buy you any bread, or to help yourself to sustain yourself in the direction we talk about - which is a development of your inner life. And unless you have that, you won't have it - that is if you only have it on an evening like this and not for the rest of the week, I would really ask you - don't come at all. Be serious. I ask about being serious because how else will you do anything about yourself unless you are serious? And if something is given that you really must do, your curiosity is not going to do it. The real reason why one wants to do something about oneself is, of course, that you find out about yourself certain things which you believe ought to be improved, or should not be

there, or that considering yourself in whatever state you are, that you know that that what you are is not sufficiently satisfying - not even for yourself. And particularly when the emphasis is on the possibility of growth, you have to realize then that you are quite small in regard to that what you hope to become, and if you are clear enough about that what you think you are, and perhaps are honest enough to admit how little there is, then the attitude will have to be one of desire, of actually based on dissatisfaction, and almost I would say, a thirst for certain things which could be given and could be taken by you for the wish of further development.

And you see now why this coherence is necessary. Because if you see the same people and there is a certain sequence in discussion of ideas, then one doesn't have to repeat too much. But if you see every once in awhile so-and-so come in, and then for a couple of weeks disappear, it will affect you; and in order to be quite clear and straight, I don't like it. Either you come and you stay; or you come and you go. No in-between of any of that kind. The reason of course is obvious. If you think that that what you are you have to build up; or it has to be corrected; or that it is not as yet full-grown, it will take some time before you can prepare the soil for further growth. And in that respect, of course, you have to be quite honest, because you don't want to have a miscarriage of that kind of a growth. You want to have something that is straight, that keeps on growing in the right direction, and that is fed with the right kind of food. And, allowing for the difficulty that you cannot ask questions, that what you could get from a meeting of this kind, is in any event a

stimulus that you would read, and that next time when you come, you are with an openness - wanting to be filled in some way or other, and that your attitude has to be sufficiently desirous of finding what there is in a meeting and the discussion like this for you.

What is your life worth anyhow? What is it that you expect? What do you think that this kind of Work means? (Knocking.) Is anyone on that door again? Is someone on the door? (Voice: No.) We haven't met now for three weeks - about that. Many of you have come to the Barn, of course, and I'm now talking to those who only came to Wednesday Group in the old place - 102. We have a new place. Has it any particular meaning that the new place could stimulate you? Is it better? For what? What is your attitude today? What is it that made you come? And now you're here - what is the expectation? If we had some kind of a subject that I knew was in the mind of several, we could talk about it; and if you let me know for next week, it will make it easier. But, I don't know now, than only in a very general way, and one can talk about Life; one can talk about the difficulties of that what you have to meet when you grow up; the place of idealism in your life; the recognition of aliveness in yourself and the necessity of trying to understand what is this Life in you - in all of us. Because as a human being, and being engaged in the world in all kind of different directions, and having to make a living in that what you might even call your 'profession' - or fortunately, that the question of having to make a living is not so urgent, there must always be something that you wish for yourself to become an expression of that what you are as a personality. Because if that is not there, you're dead. You are not alive. You are

very little alive when you start on one thing and drop it the next day. Your aliveness is indicated by the length of time that you keep an aim. And if you are wishy-washy, and you change over from one to the other, or that you are so filled with ideas that you cannot make a selection, the level of your Life is not very high. It is much better that you have an ideaand pursue it, and that even if for that time that you do pursue it, you make it your God. And by God one means now that what is unreachable but which gives you - at times during your day - an indication of Light, where you would wish to go, if you only had a chance. And immediately your mind will come up with ideas that such aims are impossible because there are too many other things to attend to; or there ought to be different ways by which you could reach it without having to go through all kind of difficulties; or that you are so much engaged in your ordinary life that of course you have no time; and quite naturally that there are many, many times that you say, 'I want to do it', and you're too damned lazy to do anything about it. But let's assume that you are more or less normal and that you have an interest for a few things, and then you start pursuing them. And you start to question yourself, 'Do I spend my time in that direction and for what do I want it? What is it for?'

And therefore, I talk about idealism because a person should have in his mind an ideal of what he should become. And the ideal has to be reasonable, in the first place. Because the ideal is not blue sky. The ideal is not to become an angel. The ideal is not to be mature so that you reach the end of your life and have accomplished certain things. An ideal always has feet on the ground. And an ideal is only pursued by

making steps, and perhaps even, slowly, and never run as if you have no head that could guide you. Whenever you start in life with a certain aim, and you come to a year of distinction in your life in which you consider what you are and what was given to you, and what is the responsibility that you can take, and even what you have taken already - or what you should have taken, or what has been laid on you as a responsibility, and you wish to become a man and grow up, and you want to have that as an ideal - what will you describe it as? What will it be?

Logically, there are two directions - one belongs to Earth and whatever there is on Earth that you could achieve; and whatever you feel that you are entitled to; or that whatever you think exists already that you could imitate; or that what you even want to create of something that doesn't exist as yet, but you will do it because there is no reason why you shouldn't. And the reason that many people haven't done it as yet need not cut any ice for you, because you have a perfect right to have that kind of belief. This is, of course, one direction of ordinary life, and it is in your life-span until you die, that you can accomplish certain things that you like. You can become respected; you can have a name; you can have actually contributed certain things to the general welfare of humanity; you can also have relationships which you wish - that is, you can look forward to certain things that you are also entitled to; you can have a family and children; you may even wish for grandchildren; you may even wish for certain things that you don't have now - a house that is not as yet in order but needs repair; whatever it is that you want to divide your time in, when you think about all that what is now potential and what you would like to make real,

of Earth, of your life on Earth; and together with that - what is there of your inner growth, your desire to grow - in what direction? Not the embellishment of the present state. Not even further accumulation of certain facts - useful as they may be, or enjoyable - or that what you think you ought to spend your time on because so-and-so tells you, you should - which, really, doesn't matter at all because it doesn't fit in your ideal; when you take it from someone else, it is not right.. That it goes up and down - that of course you don't know exactly from one day to the other if you're still on the right track - that of course you find out by just continuing to live. And I hope that you will not lose courage, even if you are confused.

The aim for Work on oneself is a different kind. And it has to do with that what you are, of course, within yourself - what gives you the ambition - you actually wish to live, the reason why this Life in you needs some form of expression; that is, that what you are at the present time that perhaps that could be changed and become, in the sense of this idealism, also a man, but this time a man with understanding - not just knowledge and dexterity.

Understanding of what? That is the understanding of that what a man really is and not what he appears to be. An understanding of relationships which are not only based on an ordinary body, but who are based on an exchange, sometimes of mental capacities, and sometimes based on a joining of an emotional state; or sometimes as friendship, marriage, living together, sex, and all the different things we are familiar with - more or less, and many of which we receive already much too premature. Because that is such a terrible thing that we have already capacities, which - when there is freedom - are satisfied too soon, and they would require much more of a

person's growth before one could go in that kind of a direction. This is one of the terrible things of our present civilization.

What is needed for a man, and for a woman, for that matter, for them to grow up? To be able for them, themselves, in their work, in whatever they have to do, in their relationship together, in that what I wish to accomplish in any one of the four directions as you know - two belonging to the mind as science and philosophy, and two belonging to the heart as art and religion. So that then, in those four, the totality of a man in his idealism, have a choice of what he wants to become, and perhaps using from all four a little bit, or going in one direction completely, and almost I would say, forgetting any one of the other three.

The one thing that you can never forget is religion. Because that permeates all three others when they are placed in the right relationship to yourself. And it is in that direction of what belongs to science, philosophy and art, that it is necessary to have exchanges among each other, so that then the question of one's religion - which is the conduct - the way one wishes to live, the way one hopes that an ideal can be reached, the way a man will find himself in the proper relationship towards his aim, and the realization that in Man, that what is his religion is simply the bringing out of that what is his reality, which reality in a man as Life, is represented by God as a concept and by Man as his own God in his real world.

So that when one talks about idealism, and it doesn't matter now in what particular direction it would go in ordinary life, because ordinary life - that counts where we go, but from the standpoint of what a man should be as a human being, and perhaps in his humanity, become free from

that what he is and starts to represent what he considers his ideal in his life; that then it matters very little what particular kind of the direction he has gone - except that the direction of religion, his relationship towards a higher form of Being counts all the time; it does count on Earth and it will count in Heaven. The direction for a man when he wants to talk and think about his ideal always has to be placed against the background of his own world. And his own world is not primarily his Earth where he happens to live; but he happens to be subject to all kind of other influences belonging to our Solar System, and which also belong to a man as he is made up; and in his idealism he has to start not with that what is right for the lowest form of himself, but he has to start with that what ought to be satisfying for him as he in his mind can think correctly, and in his heart can actually wish for that what is pure and beautiful.

You see, Gurdjieff talks many times about ideals. You might say even, by the negation in describing conditions as they are on Earth, which of course one knows between the lines are far from ideal, and sometimes they are considered quite stupid, and at many times, quite unnecessary. And that when one wants to talk about Work, one starts to discriminate between that what is necessary and that what isn't. And it is then a division of one's time and energy, of how much you should spend for that what has to be done, and that what you would want to spend for that what you would like in reality. The more you like what you haven't got, the more you will

realize that what you have. Because it will only be the means—the means from where you will start to get what you would like to get.

A man's ideal must be based on that what he is. He has to understand himself in his thoughts and in his feelings. He has to realize that in that particular direction of those two centers, there is still a chance for him, because all the res t is already - you might call it 'finished' - it is just a matter of the usage of it in different kinds of forms, because there is no further growth possible for the physical body, and all the organs which should be there, are there in a normal person. And simply the extending of any one of those is of no help, because it will not get you off the ground. But in your fantasy - your imagination - that sometimes might border on Hallucination when it has no particular ground to stand on, in any event, it will give you a chance to think about the possibilities of your life, when you wish to consider it as an unending possibility that gradually in this unending, will solve the problems which are now finite for you.

And it is in that direction that Gurdjieff starts to talk about the conditions of Earth - the way Man as he is and has been, has lived and is still living; and as we - at the present time, coming in contact with such ideas, start to realize what is the Truth about what he says, and to look at this what we are in an impartial manner - if we only could. Because that what should develop is a man's mind and a man's feeling. And those are exactly the two that oppose this kind of investigation, because they are constantly in each other's hair. And whenever I think anything, my feeling very seldom will agree, and reversly; and that the whole problem

of trying to find what is really the Truth for oneself is, in the first place, the possibility of separating these two functions from each other.

The trouble is always that both of them are connected in the body and in the manifestations. And when one says - I wished to become aware of that what I am, and then try to be impartial and I say then that my mind would like to become Objective, or a part of my mind could look at the manifestations of myself as I am and accept it; that then my feeling does not always go along with that, and at most it will help me to give the impetus to my mind to start Working; but as soon as I see a result, it will be judged from the standpoint of my feeling, and not from my mind. And then when my feeling enters, my mind also becomes soiled and it is not pure anymore.

Gurdjieff talks many times about the impurity of Man, of that what is quite definitely wrong as a foundation on which he should stand. That is, he doesn't even know where to stand. And simply for that he uses a concept of Kundabuffer, to tell people that that what is in accordance with their eyes, 'the truth,' is not the Truth at all. And when they want to talk about idealism, to be based on that what is at the present time in existence for them on Earth, it is ephemeral, because it shifts. It changes day after day, and there is nothing in a man really that he can count on, than only if he has an aim, once and for all, and adheres to this aim.

There is only one aim of that kind: that is the wish to be free. All other aims are subject to different kind of interpretations as you go along

in life, and as you live and become mature. But the one thing that remains is the concept of freedom, and it is logical, of course, that that is based on the acceptance that one is bound. That what binds the mind and the feeling, is the body. The body functions in manifestations as a result of the thoughts and as a result of what I feel. And therefore, what I start with doing when I try to disentangle the difficulties and the conflicts between my mind and my feeling, I have to start, you might say, at the battleground, where the manifestation can be made as coming from one or the other center; that if there were a possibility for me to look at such manifestations as if they could exist by themselves, I would exclude for the time being, my feeling and my thought.

And this is really all that Gurdjieff advises to do. Make something within yourself that can become impartial, and of course, can also function at the moment of its existence when it records. But maybe you don't understand that as something that has to do with the mind. And maybe you can only understand it - that I wish, in the observation of anything of myself which I happen to do with my body and I call that a 'manifestation of my personality' that that what really is the mental function is an associative value of comparison - of comparing that what I see with that what I have already seen before. And that kind of classification will prevent me from seeing things s traight. Because in the beginning, that what I received - you might say as the first observation of myself - was then already tinted by a feeling, and the impartiality, of course, was not there; but from that time on the associative form and what I now call my 'memory' and bringing all of it back, makes me recall that what I have been, and I

place against that any new experience in exactly the same way. It is so much as if when a mistake is made in an encyclopedia, and someone else not having studied it enough, simply copies that what someone else has written, and it is republished in a new encyclopedia with exactly the same mistake. And this keeps on happening the same way with myself - I have no originality to be able to free and to see myself as I really am, because I'm so used to, and I want actually to determine, what I am; so that constantly when I have a desire to do something with myself, I knock myself on the head, simply because immediately there comes up everything that has been associated with it in the past, and it prevents me from looking at a thing completely new, as if I can forget then at such a time, any association I had with it. And that I call 'freedom'.

Freedom is really that every time that what happens to me is as if new, and that my thoughts about what I should do is not colored by what has happened in the past. I must - when I want to go forward - forget everything of the past. And logically, I cannot live in the future because I know it is not there as yet; and it forces me, in a very definite logical reasoning, to consider the necessity of the present as the only way by which I can live in a new way, considering that what I experience as something I've never experienced before.

But this is exactly the trouble - that our memory is at fault, and that the mind which is facile and brings up constantly that - and - that as a classification because one remembers it, also brings with it every time I was defeated. And therefore, I cannot free myself from that what has happened in the past, and this coloration in any new event will make

me say that it cannot be done because it never could have been done before, otherwise I already would have done it.

Sometimes I call that, of course, the introduction of a miracle - completely free from any kind of a thought of what has happened before, and in a combination, or some kind of configuration which is so entirely new that it doesn't fit into anything that I can recognize. It's exactly the same as when Gurdjieff uses new words, fabricated by himself in order to describe a concept, in order to eliminate all kind of associative values with words that have a similar kind of a meaning. And there should, of course - in that kind of a use of a new word - become a new concept, which Gurdjieff describes what is meant and sometimes hinting in ordinary language of what is really meant by it. But when he uses the word 'Rascocarno', and he says it means 'death', 'death' brings up all kind of associative forms; but 'Rascocarno' stands on its own.

This is the trouble with one's mind when it functions, so-called 'brilliantly'; when it is so completely alive that immediately a word appears to take the place of the reality of a concept; and one is not allowed to look at things anymore in a new light. When one has colored glasses like that, the only thing to do is to take them off, to allow the mind to be pure, and to look at it as if one has never, never seen it; and then to take that what is seen then as the basis from which one starts to Work.

This is the meaning of course of 'simultaneity'. When one starts to realize the necessity of a moment being in one's life, one has no further room for anything else - no future, not even the past. One constantly in

living, takes whatever happens and puts it away, not to be considered until the present has been consumed. And when one says - keep on Working, keep on Working with a capital 'W' - a miracle will happen, if that attempt constantly has in mind that it should take place at the present and not in your thoughts, and not in your feelings, and that nothing should take place in your thoughts or feelings; but that the mind should start to function in a different way - which we simply call 'an awareness'; and that that what should take place in your feeling is an emotional state of a relationship towards God.

Those are two miracles that happen and can happen in the life of an unconscious man. The question of an awareness existing is a miracle. The question of an emotional state of a man in relation to a higher level of Being is a miracle. And it is those two miracles that will give a man the reason why he should have an ideal, and that at the same time will give him the possibility of describing what is an ideal for him as an aim.

One is constantly affected by the outside world, because for that reason, you have your sense organs, and that is how you happen to live; and the impressions are forms of energy which you need, so that a man without such impressions would die. And it is exactly the preventing of that kind of death that makes the five sense organs continue in the way they are; and thank to God they continue, because they prevent you from dying. And a prayer should really be, that if it were possible to make a realization within oneself of the existence of one's Life without the aid of that what we now call 'five sense organs', that then something would take place in me as a result of this wish and prayer. And that would give

me the basis on which further development would be possible.

'Awareness' is a very good word. Awareness is free from thought. Awareness is not alertness, because alertness is only the expression of Life in a little bit augmented form. But awareness has to do with the fact of a n existence, and that existence is me. And it has nothing to do then - in that awareness - with partiality regarding myself, or that what has become my intellectual wisdom, which I love to use and bring forth every time - quick sometimes - sometimes a little slower, but in each case I am bound by it. Why is a child free when it is born and starts to grow? You might say, because it has no atmosphere as yet. But the danger, as you know, when there is no atmosphere is that it can be hurt, and that certain things could actually affect it, and then are separated off - like when the Earth did not have an atmosphere, the Moon was created, and, fortunately, also Amulios. What takes place in a child at the time when it starts to use its word simply as 'I' without its ordinary name is the loss for that child. It is the loss of that what is reality, and it is then covered by the atmosphere which is created around the child.

This is the terrible thing in our education - to bring it back - that is an aim, to bring back for oneself when one is grown up and when you are living in conditions of ordinary life, which, of course, you must live in, because you cannot withdraw - you don't want to withdraw; even if sometimes there is such a wish that you would like to seek the easiest way out. That is, that you would like to leave the things that bother you, because you say with your mind, 'When they bother me, I cannot do this and I cannot do that', and of course you blame the conditions. The state within

yourself is an entirely different one. One has within oneself a feeling of an aliveness. One has a wish to express it in some way or other. All I know is that it exists and I cannot find the form. And I hunt and I look all around, and I sit quiet and I contemplate, and I start, and I want to go in a certain direction, and immediately in that direction something else happens - either someone or some kind of a thought comes, and immediately I'm thwarted in that kind of an effort, and I stop again; and the solution is to go back to simplicity of sitting - just sitting and considering oneself alive. Because if that happens, if I then realise that I happen to be on Earth and that there is nothing in the world that can change that - than only my own death - that then I have the responsibility for that Life as it is, and also the responsibility of seeing this Life exactly as it is, without any further interpretation, and that I must not allow my thoughts and my feelings to take the upper hand. But I have to return to that what is the most important thing for me at that time - that is, the existence of my body.

(You want to? TAPE CHANGE)

But this is so difficult for man to accept, because he has considered (No good? (John: Just started) I thought you had it started.) It's so difficult for him to accept that, because many times ethics tells him that his body is not important and it should not be considered, but that what really counts is his mind and his feeling. And many times it is neglect of the body, in order to produce further development of the mind and the feeling; and hoping then that in that kind of a development there is going

to be the realization of what one ought to be and become, and that what is neglected is the requirements for the body. The body always has a place, but it must not be over-emphasized. It simply is there, in the first place to ca rry the organs of a human being and to enable it to see and to have sense organs recording in the brain, and to have a place for solar plexus and the heart. That belongs there. There is a place in the body for sex, and it is necessary to realize that the body is the instrument through which all these kind of things are manifested; when a man wishes to think or to feel, or even to procreate, the body is the means. And it must never be neglected - the rule for Objective Morality is to take care of it, and to make sure that it is functioning properly. But that does not mean that it should have a place completely out of proportion regarding the other two; and that that what man must do and have as an aim is the freedom, first, of his body, by putting it in the proper place, where Mother Nature wants it and wishes it to be, and let it be there, because it belongs to Mother Nature and she can claim it whenever you die.

That what is alertness is a question of becoming aware in the brain of the existence of the body for whatever it is, and then putting the body in its proper place - that what is the brain having started on that kind of a foundation of the acceptance of myself, is no further interested in any kind of a thought, than only when it comes from the brain, requiring expression through the body. The emphasis for a man who wishes to have an aim is that he places it on his mind, and that his mind becomes superior, and the body becomes the servant to execute whatever he wants to think. This

is done by means of awareness.

The awareness will give a man the freedom from his body, because in observing it, that what is the Truth will be told to his mind, so that there is no maybe anymore about it, and there is no need any further for ordinary thought - lovely as they are sometimes - and indulging in it and sitting with it and letting it take place without putting a stop to such things. One must say to such people, 'Get up and do something and forget about your mind.' Your mind will never help you. The way it is, it will never be, because it cannot even produce a miracle on its own.

How a miracle is produced by a wish within oneself, a wish for Unity, a wish for Unification with God, a wish for the understanding of one's Life as it is, a wish for that kind of understanding to see that Man as Life belongs to some kind of a realm that we call 'God' in general - or perhaps, 'His Endlessness'; and when one is - I wouldn't say sentimentally involved - but when one wants to understand the deeper relationship, one considers God a Father, Who is actually wishing to help the welfare--furthering the welfare of His child.

What takes place in a man when he starts to think about such possibilities with all the conflicts and the confusion that always will take place for any one who is earnestly seeking for the Truth - that what takes place in a person when he wants to Work, is always that he uncovers the Goddamndest thing about himself which he doesn't want to believe, and he must accept them because there they are, staring him in the face, and in the result, that what he is, he is incapable and becomes completely impotent regarding

the possible creation of anything else. That what he has to do is to reduce himself to such a level of simplicity, and then simply, even with his body - walking slowly, but being present to that, and to create then at such a time an 'I' which will give him the help which he needs. The solution to Work is always this particular problem - how can I create 'I' in the midst of all the suffering that I go through? Consider the suffering finished for one moment. Just let all of that what is now in the past be as the past. And you take a cover and you close the door, and on— on the door you put 50,000 pounds of stones, so that there is no chance that anything will come of that past and bother you in the present.

But this is an attempt. This means an effort for Work. This means that one is serious about one's Life. This means that you don't wish to be affected by the pas t and all the different reasons that you can bring to bear about explaining why you are the way you are, and all the rest. It doesn't count, because I live now, and not tomorrow and not yesterday.

The solution for oneself to maintain an aim is the realization that that what is present is a Timelessness, and that what is pas t and future is still Time. The freedom that is meant, as a freedom from one's manifestations, is a freedom in Time, and that the real freedom in accepting that what one is, gives one the freedom of Time itself. It is then eliminated— rather, it is not perceived. There is nothing in Man at that time that registers Time. That is why one calls a moment 'Infinity'.

What will one do in ordinary life? Where will one have the strength to call a halt to all the things that are starting more and more to engross you and to creep up on you and eat you up? As long as you allow that to take place, you will always be bound. But if in the midst of that, the question of freedom and the wish - you wish to be free, you ask 'What is it that wishes to be free?' Not your ordinary life to be free. Not to be free from the experiences of them. They have nothing to do with a miracle. The miracle is a discovery of that what I am. And that is why many times, that particular mantram has to be used for a person, when in the midst of all the difficulties that he must encounter and he cannot overcome, because he is weak, or will not allow certain other things to come because to some extent it costs too much, or that he forgets at a certain time of that what used to be an aim, and that is now in the background, and he has no strength to continue to wish to think about that what is really important. Such a man, at that time, needs a little bit of something that could become a symbol for him at the moment, and he uses 'I am' for that, because with this it is connected with the force of Life given to him at the time when he was born, as air. And it is exactly that what will give for the man the beginning of his feeling and the unders tanding of his Life as it should be. Therefore, this ques tion of one's emotional state - the formation of an emotional body - starts at that point of 'I am', expressed by means of an inhalation and an exhalation. And that is why it is so important to produce that because there is no question about--about that at all, that such a thing can take place, regardless of the suffering one experiences.

Don't fool yourself. Don't think that a miracle cannot happen. Ten

thousand minds will tell you that it is impossible. But don't listen to that mind - it belongs to your unconscious state. The mind that will really tell which is your 'I', knows 'I' exists.

Why is it that God sometimes appears - when He is personified, when He takes on the shape of someone you know, when He appears in your world, in your dreams, or sometimes you call it 'hallucination' when you imagine it, or sometimes when you close your eyes and quite definitely on the screen of your forehead there is an image, and maybe it has a form you know and which you attach value to, and perhaps it may be God to tell you not to forget that He exists.

For that reason, out of the four different directions, religion is the most important, because religion belongs to your inner Life and the development of a relationship towards God. And when I say 'God', I only mean that what for me is in my thought and feeling, the only kind of concept that will get me out of this terrible state every once in a while of being dejected and being absolutely nothing, as it were; and just, as I say, sitting and sitting without any particular attempt. If at such a time it comes as a light, a ray of light in my head - you might say, piercing my heart - at that time I get up and I say, 'I' and I then breathe. At such a time, this is the miracle because, with that something takes place in my heart, and it doesn't matter any more at all what I have gone through. I take it and I said, 'All right. That's my road, the way I apparently have to live.' And I take it, and sometimes the 'Amness' makes me realise the existence of myself for the purpose of having an aim.

If you go through life, always have something within you, that as a symbol you can carry with you as a talisman, in a pocketbook, or in a vest pocket, or in your ordinary trouser pocket, or somewhere in your shirt picket. It won't matter where, but keep it - have it, as something. When you are in danger, when you are affected by things that seem to come and you cannot--you don't know because you don't know what to do; that what is probably for you the most lovely thing that you could imagine - if at such a time you could touch it, you could hold onto that, you could feel its particular form, and you would remember that that form was for you like a Sphinx, disclosing at that time its secret.

The aim for a man can be a talisman. It can be in his mind and in his heart so clear, that he says - I will never forget because that once and for all, I have endowed with the possibility of helping me to wake up. To that I wish to dedicate whatever there is of my Life, in whatever form it happens to be living now and whatever it is that caused me, as curiosity, to become interested in the ideas of Objectivity and Gurdjieff; that then in that direction, there must be a solution because it is not only logical, I also know by verification for myself that that what I have tried to do, already indicates a little bit of twilight coming as the Sun rises in the horizon.

Then the miracle happens. Then in such a state, a man is not himself anymore. In that condition, he yields, he thirsts, and his thirst is quenched. He has within himself a certainty and he says, 'Yes, My Lord.' You can say, 'I love You,' because there is nothing I would not do for the

maintenance of that form of Life; because in that I find the answer, and I can go back now, as if I come from the Mount Nebo, and I return in order to tell the others about the Twelve Commandments, so that they can then live in accordance with the rules as described, as promulgated - I would almost say now - by Gurdjieff, because, what have we got as a Bible to remind you of the need for impartiality, the need for simultaneity, the need for true functioning of your intellect and true functioning of your emotions - your state, the relationship of yourself with that what is your Magnetic Center and what belongs to you, because God has given it as a symbol of your Life.

Don't be discouraged. If one can keep on going - and there is no further 'if' because one keeps going - ordinary life keeps you going; your breathing keeps you going, and it is your breath where Kesdjanian Body is going to be attached. And what is needed - you might say, is a certain insight on the part of the brain, of which it is capable at times - even in DO of intellect - is to send this air in the direction - a little unusual - not just to your lungs, and not to be used there for the purification of your blood; but if at such a time you could remember that when you take a deep breath, that part of that what is going through your throat need not all go to the lungs; and that will produce in you a tinkling of aliveness, and as a result, in your mind there will be an awareness of your existence; because that is a miracle in which Life opens up to you and becomes visible and proves to you that it belongs to you, and that you are Life, itself.

You must try. Don't give up. Pray to God that you won't give up. Hope that you wake up tomorrow morning with a miracle in your heart, full

of expectation tonight that something can take place, and that you need not all the time be in a state of suffering; that the wheel of life turns and turns and turns, and there are moments of that kind of recognition of Light appearing. Then when it is, you take. You take for yourself that what is the presence of yourself. You become aware of yourself existing and you register that in your mind, and with your heart you say, 'Thank God, I am alive for another day. Thank--thanks to the Lord in giving me this opportunity.'

Good night.

END TAPE

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